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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

"WHEN in the morning of the year, the earth sleeps late, the Sun, her Mother, draws the snow sheet from her and she wakes drowsily yet with laughter. And the fragrance of her steamy breath is intoxicating and the loosed streams are world music. And the pale points that cut the mould are whispering millions of June leaves and tented ranks of gold October cornfields. Then the highways, the earth's arteries, pulse with rousing life and up and down their length comes the masterful call that has moved men's hearts since ways were made; the call of the road. For around the turn of the road is that which we most desire, and ever the road turns. And that which can carry a man closest to his heart's desire, so close that, though he may not touch it, he may feel the gladness of it, is a horse. So if a man's heart be heavy, let him ride a horse in the springtime and the keen joyfulness of the hunt shall enter him and his cares fall from him. For the gentle jostling of a horse's movements drives away small worries and makes a way by which peace enters the soul."

—Author Unknown.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXI | THURSDAY, JUNE 11, 1908 | NUMBER 15

I.

BEAUTY.

It seems to me that it is impossible for one to put into words the deeper impressions that beauty leaves in the mind. The thought suggested is too holy to be put into words. The beauty of the sky and air, the hills, and forests, and the great silence that is over all, create in me a kind of hunger. It is as if the little soul of me, realizing for the first time the vastness of the great Over-Soul, were hungry for a closer touch and a deeper indwelling.

II.

SILENCE.

"The silence of the Sunday is upon us here. Sometimes its vastness seems to fill the world from sky-rim to sky-rim. Every work-day sound is stilled; only the far-off tinkle of a cow-bell or the call of the sheep is heard on all the hills. Yes, "the land with prayer is still." With the coming night, and its hush of bird-song, but everlasting brook melodies, the prayer-sense deepens, until out of the dark we feel the hushed Amen.

—*G. W., in Summer Letters.*

Senator LaFollette's phenomenal display of physical endurance is fresh and startling evidence of the possible endurance of the human body. But the stalwart spirit, the active mind, and the undaunted will carry with them still higher psychical surprises and call for greater admiration.

Senator LaFollette demanded of Aldrich,—whether the currency bill intended to make railroad bonds as a base of currency? he answered that he did not know. In this answer Senator Aldrich is convicted either of wickedness or of foolishness. He ought to have known, and if he knew, the question deserved an honest "yes" or "no" for answer.

The sixtieth Congress has at last gone home. It cannot be said that it has completed its work. The wind-up scarcely reached the dignity of an adjournment. When the "wise men" of the nation behave so badly, are swayed by such base motives, and display such childish ambitions and narrow anxieties, it is time for the friends of democracy to take serious thought. It is not enough to cry "Shame!" "Shame!" and then forthwith forget the disgrace. There is a better way of doing it; a nobler democracy is possible. Must things still grow worse before they begin to grow better? Partisan pride and the ambitions and intrigue connected therewith is the disease of American politics, and death to the boss and destruction to the machine is the remedy.

In the *Biblical World* for June there are at least two articles directly related to the reconstructions now going on in theology. Prof. Ernest D. Burton, of the University of Chicago, discusses the "Atonement in the Teaching of Jesus" and comes to the conclusion that, according to Jesus, the conditions of divine forgiveness are distinctly ethical; that he never speaks of a condition of forgiveness outside the man himself; he alone is forgiven who fulfills the ethical condition exemplified in the suffering and death of Jesus. The second article is a discussion of "The Judicial and Mystical Idea of Religion," by Prof. Francis A. Christie, of the Meadville Theological School, an exposition of Romans III:24 and Galatians II:20, in which Jesus' place as a "glorified friend," to use Emerson's phrase, in the world's history is discovered and discussed.

An exchange talks about the "higher anti-Semitism." We scarcely understand the significance of the adjective. As we do understand it we repudiate the term. There is no "higher" anti-Semitism. There are better and worse Jews, some noble and other less noble interpretations of Judaism, and a discriminating mind has a right here as elsewhere to choose, elect and select, but anti-Semitism *per se* is always low and vulgar, as all racial prejudice, antagonism and bitterness are. No finer mark of culture, no higher evidence of refinement can be found than the ability to judge each individual on his or her own merits, to apply the obvious academic truth that there are good and bad representatives of every race and faith and that here as elsewhere the excellent must not be punished for the shortcomings of the less excellent. In Turkey, race prejudice and theological bigotry shows itself in an anti-Christian spirit; in Siam it is anti-Islam; in large sections of Africa race prejudice makes it hard for a white man to go for what he is worth.

The Board of Education of the City of Chicago touched the "Wet" or "Dry" question last week in a manner that was unworthy of so dignified a body, representing such grave responsibilities. It was concerning the drinking habits of the engineers in charge of the public school buildings. The banter and mock seriousness with which the question was received in certain quarters is to be regretted. Gentlemen, the question will not down. Technical efficiency is not the only requirement in officials that come into such

daily close contact with the thousands of children of our public schools. Example is contagious. The habits that would condemn a teacher ought to a degree to be condemned in all those who have to do with the children. Whatever may be said or thought of the value of alcoholic stimulants as a medicine, their use as a beverage is much to be regretted everywhere, and is particularly so when the habit, however curbed, is apt to influence children. George Eliot said, "That religion cannot save sinners that does not satisfy saints." Try again, ladies and gentlemen of the School Board. No joking, please; it is no place for flippancy. The engineer is a part of the teaching force. If it is bad for a teacher or preacher to set a bad example, so here. There are plenty of men who add to technical efficiency, exemplary habits. Give such the preference.

The Young Men's Christian Association of Chicago is out for a million-dollar fund to advance its work, and it is getting it. Business men are making generous contributions, flattering themselves that in so doing they are proving themselves sagacious patrons of what they call "practical Christianity." They think they are ignoring the creedal and sectarian phases of religion in this generous reinforcement of the Y. M. C. A. The Jews of Chicago, yielding to the same spirit, will perhaps do better than their Christian neighbors. They are about to establish a Jewish center at a cost of two hundred thousand dollars, which the Chicago *Israelite* characterizes as a "glorified Young Men's Hebrew Association." This paper confesses that "such associations this far have none of them been startlingly successful and an enlightened skepticism is not out of place." We rejoice in the good work done, the cheer granted to homeless or lonely young men, the opportunities for physical, intellectual and social culture offered by the Y. M. C. A. and the Y. M. H. A., but in both of these institutions more or less obstrusively a limitation exists. The privileges of the Y. M. C. A. everywhere are generously extended to all young men, but the management, the confidences of the inner circle, are granted only to those who are evangelically sound; or, in other words, members of evangelical churches. The bar that excluded Unitarian, Universalist and other non-orthodox believers, which was put up by the Y. M. C. A. convention many years ago, has never been taken down. It may be urged that it has grown obsolete and that it is only a technical point anyhow and that there is little good in agitation, all of which is probably true. But the wealthy men of Chicago have lost an opportunity. Were they as discriminating as they are generous in this matter they might have made their million dollars tell for openness as well as for helpfulness by making a test case of the Chicago advancement. The liberal men among the contributors might, perhaps they should, have said, "Yes, here is our money if you throw the doors of your membership as wide as you do those of your subscription list." The generosity of indifference to thought lines is not so high as the generosity that respects thought lines.

"Mixing Politics and Religion" is the title of an editorial in the current number of the *Literary Digest,* called forth by certain discussions of the same in Catholic publications. At the recent meeting of the Western Unitarian Conference in Chicago one of the speakers is reported as "sharply differentiating the work of the state and the work of the church, and thought the church belittled itself when it undertook to do those things which the state can do much better. By stirring the souls of men to seek the higher life, the church is doing a greater service than if it should expend its energy in work of a political and social nature." Catholic and Unitarian seem to agree in this comfortable and inviting formula. It is easy to draw the academic line that differentiates between church and state, and the thesis that would keep them apart is easily maintained. But it is also true that in practice there can be no distance between a man's religion and a man's politics without damaging both. To enforce such a separation is to rule out of the temple of religion Isaiah, Micah, Jeremiah and the rest of them; it is to condemn Savonarola, Luther, Beecher, Channing, and Parker. If three-fourths of life is conduct, then three-fourths of religion is practice and the "stirring of souls" makes for the debility of souls unless these souls forthwith are harnessed to a cause. It used to be "the church *of* the state"; now it is largely, in America, the church *or* the state, or at best, church *and* state. It will be, the church *for* the state. Political activities must have some abiding place, some rallying ground: civic ideals must have some hatching place. This far in America these places have largely been of the saloon type. Economically, if for no other reason, the churches present an available as well as an inspiring alternative. Our "practical politics" today need nothing so much as an infusion of clear-headed and courageous ministers. The primacy of the parson in civic affairs in the earlier New England days is proverbial. The retirement of the minister, whether from choice or from the officiousness of the lower elements, is to be regretted. However satisfying the monastic arguments for the ministry may be on the platform, and however spiritual the world-excluding church may seem, practically the minister who is not an all-around man, a citizen at its maximum, and whose pulpit is not a throne from which is declared in due season and in proper spirit the gospel of civic righteousness, public morality and applied ethics, bargains for the imbecility and inefficiency which soon or late overtakes him. And the church that is not a training school in ethics and statesmanship, persistent in its quest to establish the kingdom of God on earth, will find itself fighting a losing game with the saloon and the kind of politics

and politicians harbored and fostered thereby. The minister who ventures to meddle with the live questions of the state in his pulpit will undoubtedly get into trouble, but the minister who avoids such discussions will miss the inspirations which high troubles alone bring.

Ministers, to the Front!

In Illinois and perhaps several other states in the union, a new Primary Law is to be tested this fall; a law which makes it possible for every voter who can conscientiously confess his fealty to a recognized political party to express his wish at the nominating primary as well as at the final election. Theoretically, this puts an end to the boss rule and committee nomination, which has reached such perfection under the old caucus system, but practically, there is reason to fear that the obvious design of the law will be circumvented by the subtle activity of the old machine and the apathy and inactivity of the better and more independent voter.

In Chicago, for instance, the old "Central" and "Ward Committees," with their disciplined "captains" and "sergeants," are working hard to "steer" things in such a way that the "right men" will get themselves named, and in the future as in the past to break from their wishes and dictation will render one subject to discipline.

But there are also indications that in Chicago, through the activities of the legislative Voters' League, which has organized its senatorial, district and precinct committees, there will be a determined attempt to present, on the primary ballot at least, the names of sound and strong men who if elected, will not owe their elections to any boss and, so far as they owe a party fealty it will be to a party which they claim and own and not a party which owns and claims them.

A comparatively small percentage of voters can demand by petition the placing of such names upon the primary ballot as they may choose, and no boss, captain or ward "heeler" can say "nay."

Two things are to be demonstrated this fall in Illinois and elsewhere, viz., 1. Whether the great rank and file of citizens who are not after office and are not owned by office-seekers, do have the interest in civic administration which the new law assumes and which in many quarters they have steadily claimed.

2. Whether the right kind of man, the "high toned citizen," is willing to serve his state, town or city in position of trust, when called upon.

To our mind, the first problem is largely to be solved by the solution of the second problem. The honest voter will not take interest in the nomination of inferior men, but if men, with the ability and probity that will really make them representative, consent to run, then the better class of citizens will take the trouble to say to them, "We want you."

Evidently these better men must be sought by the office; they will never seek the office. Two men are to be distrusted: 1, the man who is always seeking an office; 2, the man who will never accept the burden of office.

In the legislative department of the state and nation there is a profession that by training, opportunity and intelligent consecration, is among the most eligible, that has been by the vicious methods that have obtained in politics almost wholly ignored. We mean the ministers of religion.

The traditions of New England point to a time when the minister was naturally the most available material for a "Select Man," the School Committee Man, and the state legislature.

Today we venture the opinion that in the state of Illinois no profession has a larger percentage of intelligent students of civic problems, no profession has a larger number of well posted men, those reasonably familiar with the tactics of deliberate bodies, than the ministerial profession.

There is no danger that in these days public sentiment will go out of the way to pick an inferior man for office because he is a minister, but there is great danger that in these days public opinion will go round about a superior man because he is a minister. Here is a chance for churches to serve the state and to advance the era of good will and inter-denominational comity by lending now and then the minister who stands conspicuous in the community for his public spirit and civic leadership, to the work of the state. He will serve the causes for which the church stands, viz., sobriety, rightousness and honor on the floors of the state legislature or in the councils of the city, and when he has served well his stewardship he will return to his pulpit all the better preacher, with more material to preach about, and presumably new skill in presenting it.

Let not the preacher be wholly ignored by the independent citizen at the approaching primaries. If an available candidate is found among the clergy, let him not be sought because he is a minister, but in spite of his being a minister.

Ministers, to the Front!

Strike Imminent in Chicago. The Truck Drivers' Union voted Sunday last to strike for an increase of wages, though final action was deferred until Wednesday night of this week. The teamsters hold—and with some show of reason be it said when every one knows how much it costs to live these days—that a married truck driver with a family cannot exist on $11.25 per week. On the other hand the employers insist, not unreasonably, that this is a bad time to strike for higher wages, when commerce is at so low an ebb, and when there are so many hundreds of men looking for a job. The strike will probably be ordered. What the result will be cannot be foreseen, but it is safe to say that not much can be gained by it under present conditions, and that the long suffering public will have to bear the brunt of the burden.

THE PULPIT

The Tendency of Positive Religions to Universal Religion

BY PROFESSOR OTTO PFLEIDERER, UNIVERSITY OF BERLIN, GERMANY.*

II.

That religion did not begin in monotheistic faith is now almost universally acknowledged by religious philosophers. The worshiping cultus-community was at first circumscribed by the narrow bounds of kinship and blood relationship, and so the object of its worship was the god of the tribe, who possessed only limited and locally restricted powers and found his rivals in the gods of neighboring tribes. Polytheism arose through the union and combination of various tribes into larger groups and peoples with a well-organized civil order. The earlier tribal gods were converted into the members of the same pantheon, subordinated to one supreme god, and set up as the rulers of the separate departments of nature and society. As civilization increased, the impulse of the reason toward unification awakened, and strove to rise in one way or another above the multiplicity of gods to a unity. This was accomplished in two principal ways, that of theoretical reflection and that of the practical ethically induced postulate. The more the understanding intellect learns to observe the unitary order of the world, the less it is satisfied with a multiplicity of gods, and so it seeks the ground of this order in a unitary power from which all things proceed, or of a world-soul, which gives life to all and is manifest in all things. Thus One in all now becomes for him the only true God, of whom the many former gods are different manifestations, corresponding to the various natural phenomena; or the names of the many gods, to whom all real existence is now denied, become so many worshipful and honorable appellations of the one God. Thus we read in the Vedas, "They have called him Indra, Mitra, Varuna, Agni, for to the One, the poets give many names." In this way arose the well-known Pantheism of the Brahmins, the Tao-doctrine of the Chinese, the esoteric speculation of the Egyptian priests, of the theorphic theosophists, and of the Eleatic philosophers among Greeks. But it is significant that this pantheistic doctrine of the unity of God was restricted everywhere to a narrow circle of the initiated, such as philosophers or priests, and remained without any perceptible influence upon the actual faith of the people, who continued the worship of the traditional and many gods, and who, when the prestige and consideration of the recognized official gods declined, sought substitutes for them in the storehouse of the oldest superstitions; namely, in the gods of the mysteries, of which we will speak later.

The other way out of polytheism led to monotheism. Here it was not so much the observation and reflection upon the order of nature which was decisive, but rather the ethical consciousness, which called for a just government of human affairs, and could therefor believe only in a morally good ruler of the world, who could satisfy this demand. Attempts in this direction are often found in the polytheistic religions, in which the monarchial position of the supreme god is so strongly emphasized that by the side of this world-wide rule the other gods become practically unimportant. Thus in the language and manner of speech of the Greek poets the name Zeus is used almost as if it were the designation of the one ruler of the world, so that some upon good grounds have ascribed a practical monotheism to them. The Sun-god Ra fills a similar place in some Egyptian hymns.

There has also come down to us a purely monotheistic hymn to the Sun-god Amen, the god of the heretical king Amenophis IV. The Chinese heaven-god and high emperor of fate, Tien, and the Babylonian Creator-god Marduk may also be mentioned here. The nearest approach to monotheism, however, was made by the Ahuramazda-faith of the Iranian prophet Zarathustra. As the will of the good, Ahura is raised so high above the nature gods that he becomes the one and only Lord, while they are degraded into his servants and messengers. To be sure, his rule is still limited by the power of the hostile and evil spirit Augramainyu, but, since this resistance is to be conquered in the end, this Parisian dualism is by no means absolute, and is hardly essentially different from the Biblical opposition between God and the devil. Of course, we may take it for granted that the old nature gods, who were degraded to the rank of angels, in the system of the Avesta, still played an important rôle as independent beings in the popular faith of the Persian people, otherwise it would never have been possible for Mithraism to arise to such great importance as the later rival of Christianity.

Even in the case of the Israelites, monotheism was no more the primitive form of faith than in the case of any other people. Jahve, whom the tribes held in common as their national God after their entrance into Canaan, was worshiped side by side with the Canaanite Baal for centuries. As long as the being of Jahve (Jehovah) was not specifically conceived to be different and higher than that of the nature gods, the worship of Jahva alone could not become the one religion exclusive of all others. The prophets of Israel after Elias were the first to rise to this conception. Their quickened moral consciousness and ethical insight beheld in Jehovah, before all else, the holy God, who willed the holiness of his people, sat in judgment upon their sins, and used the foreign nations as instruments for the punishment of Israel's transgressions.

In the faith of the prophets, Jahve's being was one with the will of the good, with the ethical order of the world, and thereby he was already practically the one God, the World Ruler, who guides the destinies of the nations and uses them as means for the accomplishment of his final moral aim and ethical purpose. We must not forget, however, that in the pre-exilic period, at least, this prophetical faith was very far from being the faith of the whole people; the prophets themselves are constantly complaining that their preaching met with so little response, and that the majority of the people hardened their hearts against their message. We may therefore believe that the consciousness of the multitude had not yet developed to that degree of intellectual and spiritual maturity which would have been necessary for them to grasp the ethical ideal of God which the prophets proclaimed. The faith of the prophets first became the common possession of the Jewish people in the post-exilic community, which out of the general shipwreck of their national existence had saved their religion only, to which it now clung with greater fidelity than ever before, without ever again relapsing into polytheistic tendencies. With this, pure monotheism for the first time became the exclusive religion of a people or a church-state. However, the more anxiously the Jewish people, separated themselves from all others in order to maintain the purity of their faith, the narrower their religion grew.

*Address at Fourth International Congress at Boston, 1907.

Although, theoretically, Jahveh was still thought of as the one only God and ruler of the world, nevertheless for the religious consciousness of the Jews he became once more simply the particular and special God of their nation, to whom alone he had revealed his will, whereas he maintained no positive or direct relations to other men. "Jacob have I loved, but Esau have I hated." Of course, this Jewish pretension to a peculiar possession of God stands in direct contradiction to the universalism of the monotheistic idea of God, and one might easily see in it the proof of a colossal national pride, but we must not forget that precisely this Jewish exclusiveness proved to be the inevitably necessary means by which the religion of the prophets was preserved for mankind. The more the later Jewish theological thought separated God from the world by an abysmal gulf and placed him at an infinite and inapproachable distance, the more men felt the need of bridging this gulf by means of more accessible mediatory or intercessory beings whom it was easier for the mind to contemplate. For this the Jews found the acceptable types in the Persian religion, and the Amshaspands and Gazatas, who formed the court of Ahura, found their counterpart in the archangels and angels who peopled the Jewish heavens, and served as managers of the different departments of the life of nature and humanity and as instruments of God in his government of the world. And just as in the theology of the Avesta, the *spirit* of Ahura, as well as his *good thought* and his *wisdom,* were personified and positive as independent separate beings, so in the later Jewish Speculation the Spirit, the Wisdom, and the Word of God were likewise personified and posited as separate, self-existent, and creative powers, or virtually as personal, divine, mediatorial beings. This process was carried furthest among the Alexandrian Jews, who were acquainted with Egyptian and Greek speculation, under the influence of which the Alexandrian theologian Philo plainly distinguished the divine Word as a second god and first-born son of God from God himself, and described this Word as the mediator of the divine revelation in the world, in the history of Israel, and in the hearts of the pious. There can be no question that this idea is a mythical invention of the phantasy, and it is patent that it stands in contradiction to the pure thought of God as the infinite, omnipresent, and all-energizing spirit. Shall we, like Hume, consider this development as an irrational relapse from monotheism to polytheism? Or should we not much rather see in this reversion the providential means whereby God in his divine education of humanity prepared for the transcending of the one-sided Jewish monotheism and the introduction of a deeper and richer universal religion? The Jewish monotheism was unquestionably one-sided, and that in two respects: first, inasmuch as the one only God, the Lord of the whole world, was conceived as standing in an exclusive relation to a particular people, the Jews; and, again, in so far as he is thought of only as the transcendent, supermundane God, standing out in a so rugged, exclusive opposition and contrast to the world that this visible world of nature and man appeared more and more to be without God or to be even hostile to God, having been given over to the rule of the demons and being destined to destruction in the final judgment. This pessimistic conception of the world and of human life, especially as it exists in the later Jewish apocalypses, was due in part to the evil conditions of the times. Nevertheless, its deepest source lay in this one-sided transcendence of God, in this dualistic separation of the *world and man,* which made any real inner communion of God and man impossible, and left room only for the cowering fear of the slave before his terrible Judge and Lord.

From this point of view the Jewish speculation concerning divine mediatory beings no longer appears to us as a meaningless relapse into heathen superstition, but as a perfectly justifiable reaction against the one-sidedness of a transcendental dualistic theism.

By the doctrine of the Logos, Philo and his successors really meant to say that God is not only the transcendent and supermundane Lord and Judge of the world, but that he is everywhere present and everywhere at work in the actual world, as the energizing and ordering, the inner and shaping force of nature, and as the power within the intellectual, moral, and religious life of man. This basic thought, which can easily be separated from the original mythical form of the doctrine, also constitutes its essential and permanent truth. This development of Hellenic Judaism by no means denied the monotheistic faith in God, but, on the contrary, simply freed it from its Jewish narrowness and limitation, and broadened and deepened it by means of the relative truth of pagan Pantheism, which may be expressed in two utterances of Saint Paul: "For God is not only a God of the Jews, but also of the Gentiles;" and "God is not far from any one of us, for in him we live and move and have our being; for we also are his offspring." These are fundamental truths of universal religion, and the recognition and acceptance of these truths was the essential condition without which Jewish monotheism could never have developed into a world-religion.

But at the very time that Hellenic Judaism took this step towards an understanding and agreement with Greek philosophy and the Greek conception of the world, the national and official polytheistic religions had shared in the decay and death of the separate nationalities composing the universal empire of Rome, and in consequence we find on every hand new religious movements and attempts at religious reconstruction, which had their origin in popular religious needs and feelings, and grew out of the depths of the human soul. Mysterious customs and doctrines, strange fantastic mixtures of the oldest ancestral traditions with the newest wisdom of the day, spring up everywhere. To the superficial observer all this may seem like a reversion from the clear intellectual sanity of the Græco-Roman civilization and culture to the fantastical mysticism and asceticism of an earlier and uncultured time. But, if we observe more closely, a strong undercurrent of deep religious need, aspiration, and intuition, reveals itself beneath all that is strange and fantastical. "What must I do to be saved?" This question strikes the keynote of the cultus of the many kinds of mysteries of the decadent antique world. In their need, men did not turn to the highest gods of the national religion, but to the inferior gods, who, according to old popular legends, had descended into hades, and had encountered as well as triumphantly overcome the terrors of death. To be united to these by mysterious vows and consecrations, to make men partakers of their divine life and thereby give them the assurance of happiness and bliss in the beyond, such was the aim and goal of all the mysteries, and the purpose which was served by their manifold rites and ceremonies, such as baths of purification and castigations, eating sacramental food, speaking mystical names and formulæ, and contemplating holy symbols—all of these were used as means to excite ecstatic emotional states, which were consid-

ered as the demonstration and manifestation of the life and power of the God by which the individual was possessed and by which he was transported into that life himself. Much superstition undoubtedly mingled with all this, and mystical enthusiasm often degenerated into immoral and orgiastic practices, as witness the Bacchantes and the priests of Cybele and Isis. Yet who would deny that there is manifest in these phenomena a deepening of religion, which had now become the personal concern of the individual, as well as the desire for a personal inner experience of the divine life and for the elevation of the spirit above the common reality into an ideal world of eternal values. The deepest and most fundamental religious feelings of the human soul have expressed and revealed themselves in these phenomena, and these feelings have universal significance and importance, although they may have been wrapped in and buried under the husks of temporary and fantastical ideas.

Contemporaneous with the deepening of the inner religious life of the individual by the mysteries was the strengthening and humanizing of the ethical consciousness by the philosophy of the Stoics. They taught that a man's moral worth must be found in that inward disposition of the will towards the good which is independent of nationality or social position or the outward conditions of his life. True felicity belongs only to the Wise Man, who seeks happiness not in outward possessions but in the purity and freedom of his soul from low and base passions, who respects the worth and dignity of human personality in every man, and who feels himself united to all men through brotherly love and philanthropy, as a citizen of the universal state of God, which embraces all mankind. By its ethical doctrine of motives and inward disposition, and by its cosmopolitan and humanitarian ideas the Stoical philosophy helped mightily to prepare the way for the universal religion, but it could not quite reach that goal, it was powerless to realize the universal religion, because as a rational philosophy it lacked the religious enthusiasm which clothes ideal truths in concrete forms and symbols, by means of which they first gain real power over the feelings of the masses of men and can become the faith of an ecclesiastical community.

Christianity became the world-conquering religion because it united in itself the most powerful religious and ethical tendencies of its times in a form which, although paradoxical, was generally comprehensible, and which gripped the hearts of men as well as gave the intellect food for thought. It took over from Judaism its monotheism, but stripped it of its national limitations and corrected its one-sided transcendence by the immanence of God in man, which was expressed by the doctrine of the incarnation of the son of God, of the indwelling of the spirit of God in the congregation—in short, by the teaching of a divine humanity. It took over the pessimistic apocalyptic attitude of contempt for this world and the hope for a new world, but modified and softened both by its faith in the present existence and the gradual coming of the kingdom of God in the congregation of the faithful. It took over from the mysteries the mythical representation of a suffering and dying God, of his resurrection, his sacrificial atonement, and his final conquest of death, but for the mythical heroes of the mysteries it substituted the historical person of the sufferer of Golgotha, and it ethicized their orgiastic enthusiasm by converting it into the inspiration of faith and the enthusiasm of the love which reveals itself through sacrifice. Like the Stoics, it treated national and social distinctions with indifference, but to the negation here implied it added the positive duty of all to work together for the kingdom of God. Thus Christianity combined the various religious and ethical ideas and tendencies of its time into the unity of a new positive religion, and it was precisely this creative, unifying, and everlasting synthesis, which made it possible for Christianity to lay claim to an unconditional superiority and universality as against the old religions.

But does this claim in its full and strict sense still hold good for us? Is this positive religion, with all its accidental historical, its mythical, apocalyptic and ascetic elements, the absolute, universal religion, valid for all men and for all time? To answer this question in the affirmative is becoming more and more impossible in these critical times. We are no longer naive enough to overlook the contrast of all those historical antique elements to our modern habits of thought in the naive way which has been the custom in the past. Shall we, then, simply strike out those parts of positive Christianity which are no longer acceptable to us, after the manner of the rationalism of the seventeenth century, and declare the remainder to be true Christianity? I believe our keener historical conscience would forbid that; nor can we be blind to the fact that this radical operation throws overboard just those very elements which give to Christianity its distinctive character as well as the depth and richness of its religious ideas and its capacity to satisfy the most varied religious needs. Or shall we follow the programme of modern rationalism and declare Christianity to be wholly antiquated, and then proceed to evolve out of our own consciousness the new religion of the future, which is to take its place? Here, again, we would find no thoroughfare. Such a course would be forbidden not only by our pious regard and feeling towards the religion of our fathers, but also by our historical insight into the fact that religions cannot be constructed or made to order in this fashion, like a system of philosophy, because religion is life, and only life can beget life, and new life can only spring and grow out of pre-existing life.

What, then, can we do? What course remains open to us? What action is possible and best?

Our German philosophy has given the answer to this question long ago. It has shown, as we saw in the beginning, that universal religion, understood in the strict sense as the whole truth in its purity, is an *Ideal*, and as such cannot and should not suddenly or immediately take the place of positive religion, but this Ideal has always controlled and guided the development of the positive religions as its living and regulative principle, and should and always will continue to do so. As Christianity in its origin was itself the fruit of the religious evolution preceding it, and the synthesis of its elements of relative truth, so in its own history it has passed through manifold developments, in the course of which it has adapted itself anew to different peoples, to different habits of mind and thought, and to different periods of time; it has transferred the old and appropriated much that was new; it has overcome morbid states and conditions of spiritual paralysis by the inexhaustible vitality of its spiritual power; and the churches of the Reformation at least have always acknowledged and recognized the constant purification and renewal of ecclesiastical forms throughout the spirit of truth as the task of every generation.

They who have become clearly conscious of the difference between the traditional and positive form and the ideal truth of Christianity are called, before

all others, to contribute their honest and patient labor towards the solution of this problem. But they will accomplish this task all the better the more they are impressed with the thought, which has even greater vitality in the domain of religion than in any other, that it is not revolution, but evolution, which leads to the happy solution of all difficulties. This maxim should determine our whole attitude towards, and our treatment of, religious problems in public or in private. Not destruction, but construction, is our task. We are here not to tear down, but to build up. We must not oppose our own dogmas to those of others with the same pretension to infallibility and exclusive validity, for therebv the strife of controversy would simply be everywhere embittered and perpetual. But we wish to tolerate every sincere religious conviction, providing it does not work positive harm, and we will try to understand its psychological motives and their relative truth, to seize upon these as the essentials, and to strip off the error which cleaves to them with gentleness and consideration, hoping that then in the course of time it will disappear of its own accord. Those who have fallen out so completely with the faith of the churches that they are in danger of losing all religion whatever we will try to lead to the understanding that the things which are an offense and a stumbling block to them are in reality only the temporary and perishable shells which contain the precious pearls of eternal truth for him who looks not upon the visible, but upon that which is invisible and eternal. If we thus speak the truth in love, we shall not increase strife, but will prepare the way for a peaceful and wholesome solution of the present crisis of Christianity —a solution which will continue and complete the unfinished work of the Reformation in such a way that the now hostile confessions, sects, and parties will finally acknowledge, respect, and esteem each other as brothers in the one house of their common Father. Fixing our gaze upon this high aim, let us continue to work, with fidelity and patience, upon the great task which has been set before us, always keeping well in mind the motto: "Nicht mitzuhassen, mitzulieben bin ich da!" "I am here, not to hate with those who hate, but to love with those who love."

The Heart's Return

When darkened hours come crowding fast,
A thought— and all the dark is past!
For I am back a boy again,
Knee-deep in heading barley in a Mendocino glen.

I cannot ever be so sad
But one thing still will make me glad—
That hid spring in the Suisun hills:
My heart keeps going back to it through all the earthly ills.

How often when the brood of care
Would hold me in a hopeless snare,
My soul springs winged and away,
Remembering that wild duck's nest above Benicia bay!

Or when night finds me toiling still,
I am back again on the greening hill,
A shepherd boy at set of sun,
Folding his happy sheep and knowing all his tasks are done.

—*Edward Markham.*

This appeal of the conscience is a solemn summons in the life of every man. It cries, Art thou ready? Give an account. Give an account of thy years, thy leisure, thy strength, thy studies, thy talent, and thy works. Now and here is the hour of great hearts, the hour of heroism and of genius.—*Amiel.*

David Swing, Poet-Preacher

BY REV. JOSEPH NEWTON.

CHAPTER X.

THE THEOLOGIAN.

(*Continued from last week.*)

My one regret is that Professor Swing did not leave us a treatise, or a Life of Jesus, setting forth his interpretation of Christ, for this was one of the most distinctive and valuable parts of his teaching. A selection of his sermons on this subject—and it engaged him more frequently than any other—would be a religious classic, along with those of Bushnell and Channing. For five and twenty years, he tells us, he studied the development of the controversy raised by Bauer, and continued by Strauss and Renan, and in his view next to the question, "Is there a God?" was the question, "Who is this Carpenter Prophet?" He himself held firmly to the uniqueness and divineness of Jesus, though he did not attempt to measure, as a chemist analyzes an ore, the quantity of Humanity and Divinity in Christ—did not cast lots for His seamless robe. Since no one knows the nature of Deity, or His ways, he deemed it rash for any one to dogmatize as to the presence or absence of Deity in Jesus. But that Christ was Divine he held to be a truth attested by its service to the life of man in religion, in society, in science, even, and in art. And, for a practical mind like his, it was difficult to see why a fact is not worth saving, and worth using, especially when that fact is Jesus.

No one knew better than Professor Swing the attacks of scepticism, and the more subtle assaults of idealism, on the fact of Christ. He read Renan's "Life of Jesus"—that "gospel according to Thomas Didymus"—for its living, vibrating atmosphere of the East, its sense of the human life of Jesus. He knew the Christ of the idealists, who, apart from all relation to actual history, was born of poesy, suffered under philosophy, and was raised again in the dreams of those who desire to be good. He was familiar with the theory that Jesus was devised as a mouthpiece for the ethical and spiritual refinements of certain geniuses whose doctrines had long prevailed as an esoteric cult. All this he knew and the subconscious bias underlying it, but none of these things moved him. Christianity without the fact of Christ is an effect without a cause, a frame without a picture. As a guide is better than a guide-book, a friend better than a Bacon essay of friendship, so Christ lives, and will live while human nature is the same. It is best to let Professor Swing state his own faith:

"In pondering over Christ, it is not necessary, it is perhaps not possible, to think of him as God the Creator. However orthodox a mind may desire to be, it will find itself attaching God to the entire universe and Christ to the human race. His words and works were all within the field of human experience. It is enough to think of him as a divine Mediator between God and man, making the unknown, voiceless Eternal eloquent of men. . . . Go where you will over the earth, in every land you will find a mysterious temple, half-ruined if not wholly defiled, which yet seems to have been built for Christ. There is indeed a God-spirit in man, a redeeming prophetic grace, hence the vague dreams of the old faiths. In Christ that spirit was embodied once for all in a form dross-drained and definite, and he became the fulfillment of the desire of all nations. Hence, also, the appealingness of his life and the strange, far-sounding melody of his words. . . . But if Christ be not divine, every impulse of the Christian world falls to a lower octave, and light and love and hope alike decline. If he is left a mortal only, the heart, robbed of the place where the glory of God was once seen without cloud, is emptied. The doctrine which makes the Son of Man the place in the universe where the presence of God became visible, like the colors at sunset, and even the doctrine of the mystical pantheists, that

Christ overflows like a cup of wine too full, will always be holier in usefulness than any being coming up in only the garments of a poor hermit, of common poverty and common frailty. . . . Compared with a modern biography the life of Jesus in the gospels is only a dim outline. The whole scene is cast in deep shadow, in which valuable details, beautiful or sad, are forever lost. Jesus did not give an account of his birth, and is not responsible for the story as we have it. The Cross stands for only one day in his life, but it was an epitome and symbol of the whole. . . . Time is a great light-bearer, and it should not surprise us if Christ is seen more clearly by the nineteenth century than by the first. In entering our era the journeying Saviour comes into a new world in which he can see more of himself, an era largely of his own making. Much of the amelioration of human life in our age descends from the indefinable genius of Christ. He is a part of the life of us all, whether we admit it or not; he shapes even the literature of doubt. . . . As a sighing wind pauses among the pine trees to make its psalm audible to men, so the universal Deity asked the life and lips of Jesus to proclaim the passing of the chariot of the Invisible. Not all of God was in him, but all that was in him was Godlike. Heaven and earth meeting could not but give us the Man of Sorrows and sympathy. The upper purity and the lower sin, meeting, could not but give us the Cross. The immortal life wedding a mortal form could not but give us the resurrection.''

A certain beautiful vagueness thus attended all his thinking about Christ, due not to the dimness of his vision but to the vastness of his theme. One can measure a sea or a mountain, he said, but not a Christ. He saw the Master moving on the borderland where the Infinite wooes the finite into its mystery, and he approached Him not with definitions on his lips, but with wonder in his heart. So far from measuring Christ, he found in Him a measuring line for human life and thought, at once a trysting place for the soul and a testing place for theology. Into that light he lifted the old dogmas one by one, until men saw how far removed they were from the snow-white theology of Jesus. To lead men into that upper air and detain them there was the aim of his ministry—that the spirit of Christ might thence find its way into all the life and labors of men.

It need hardly be said that Professor Swing dealt with the Bible in a large and free way, as Luther and many others had done. Long before Arnold's "Literature and Dogma" he was interpreting the Bible as literature, and not as an atlas of eternity. He seems never to have held the old ideas of verbal inspiration, least of all infallibility. An early sermon entitled "A Religion of Words" was a satire on the iron reign of sentences, and the worship of vowels and consonants. The least of a literalist, he was true to the spirit of the Bible, and its cadences unlocked in him, as in Lowell, a chamber accessible to no other speech. His view of inspiration, so far as he had a theory at all, was not unlike that held by Rothe—that God treated the minds of the writers as the keys of a piano, composed at the instrument, so to say, evoking a new melody of truth, which they did not shape, but which shaped and used them, a genetic product indeed, but of a higher order, and by the aid of the Master Spirit. The result of the collaboration was a "record of God's will as touching the life and salvation of his children." As for most of the higher criticism, Swing was content to quote the saying of Balzac—"A German scholar is a man who finds a little hole in the ground, which he proceeds to convert into an abyss, at the bottom of which is to be found, not the truth—but one German." For genuine scholarship he had deep reverence, but for clever guessing under the guise of showy pedantry he had only satire. It seemed to him the last limit of audacity for a man who could not write a line of poetry to dismember the sublime poetry of the Bible, where the human heart is swept by the winds of God. Biblical science, like its sister sciences, was very arrogant when it first appeared, and very dogmatic. It assumed a monopoly of scholarships and issued its dicta with the infallibility of an oracle. It could tell without a doubt, and to the ninth part of a hair, the dates and authorship of old documents. This it was, with its bias against the spiritual, and its discord of conjecture, that made such criticism a target for the satire of Swing. All such studies, while interesting and curious, he held to be of little worth and perhaps an injury to many minds. Thus:

''De Wette says the psalms were written long after the time of David. Ewald says Isaiah is a book made up of flying leaves, and that it is the work of perhaps twenty authors. Others detect only two authors. Kopp says that of the sixty-six chapters of Isaiah twenty-seven are not genuine. Froude thinks that all the part of Elihu was inserted into the book of Job by some one who desired to improve the first form of the story. Luther rejected some of the Old Testament and New Testament books. Thus criticism gives us scores of authors more than are necessary for the production of these sacred writings. We see twenty men employed composing the prophecy of Isaiah, of which one man were cause adequate enough, and the different periods of his life explanation enough of the variety of style. . . . The doctors of the German world may gather around the stately old poems and quarrel over the honors they should award to Moses or David, but the human family heeds not these questions when it reads that 'the Lord is its Shepherd,' that 'from everlasting to everlasting he is its God,' that 'as a father pitieth his children, so the Lord will pity those who trust in him.' As when Dante drew near the blessed country he heard various verses of many psalms chanted by angels as they passed by on joyous wing, and yet he felt no care from what earthly poet the words first sprang into being; so in the streets of our world the essential truths of the Bible pass along detached from the hand that first traced them upon parchment. They possess a power which scholastic criticism cannot affect.

''Our age is called upon to make a distinction between the criticisms of religion and religion itself. A large part of the work of modern critics is interesting, but not valuable in any high sense. Although these studies into authorship are lawful, yet it is well that little depends upon them or what conclusions they reach. The point which should rise up boldly before our age is this, that there is a truth apart from and above that sought by scholarly criticism, that the art or the science of criticism must not conceal from us the great subject matter itself. If the books came from a serious and prayerful age they are none the less divine. We do not indeed wish to confess an equal value to the genuine and the spurious book, but we will never feel that to be false which stands for some great and sincere soul, or for some great and religious age. Let the critics stand for the doctors, but let this be the old scene of the many disputing doctors and of the serene, unharmed Christ in the midst of the group—simple, definite and grand. . . . Should it ever be discovered that the inspiration of Paul and John was the play of secondary causes upon their minds, still their lessons of religion would be like the rainbow, which is as glorious in our evening sky as it was when made by miracle in the sunset, in the evening after the flood. The definition of inspiration is a variable something, the lessons of Paul and John are full of perpetual truth.''

It was always so in whatever studies he undertook. Whether he read the pages of the gospels, or the tangled records of the history of the early church, or the confessions of Augustine, and heard him pray for the dead, or the tomes of higher critical research, he always emerged from the study infatuated with only those truths which seemed most needful for character and the conduct of life. He knew that there is in the Bible a spirit, a power, a faith, which, when it gets into a man, makes him broad of mind, tall and strong of soul, and therefore his high concern was to bring the real truths of the Bible in touch with the real needs of men—busy men to whom, amid the din and hurry of the city, and its solid blocks of brick and stone, the higher realities of God often seemed dreamlike and unreal. So, also, in the interpretation of single passages of the Bible, it was the usable truth, the kernel, that he was seeking. Though a topical

preacher by habit and taste, he would sometimes pause and set a lighted candle beside a Scripture text; as when, in a sermon on the beatitude of meekness, he traced the word through the classics and found it used by Plato to describe a mild-mannered, gentle man, or the softening of spirit that comes with age, and by Xenophon to describe music when it sinks to its lowest and most appealing tones; as when he used Paul's *agapa*—translated love, or charity—as only a scholar sensitive to the finest shades of meaning would know how to use it, deducing the subject of one of his noblest sermons, "The Modern Respect for Mankind." One regrets that he did not do more of this, for he was not only sensitive in high degree to the charms of literary form, but an expert in his knowledge of the most delicate tints and tones of words.

Once the Bible was the mother of the house, he said, and all other books were little children about her feet. It is still supreme, but its children have grown up. Belonging thus to the family of literature, it submits gracefully to the rules of literary interpretation. In our age the Bible is like a rod passing from the air into the water—it seems bent by the change of surroundings. An under-current of rationalism was flowing all through the church—through pulpit and aisle, and was causing a general silence, at least over tenets and texts, regarding which all were very talkative in the former generation. But the Bible would rise up in a new power and a new beauty, with the great public heart as its interpreter, all glorious in kindness and light. This will be more visible, he argued, when the people become more familiar with great literature. Parables will be seen to be parables, poetry will be poetry, and spiritual truth will be all the more inviting when men learn "The Language of Religion." They will then class the stories of Joshua and Jonah with the fables of Æsop, which, to be useful, must be spiritualized and accepted as lessons inculcating great lessons. In an article in *The Forum* he wrote:

"In all those lands which created the Old and New Testaments to be a writer was to be an artist, a painter. To find the meaning of those Scriptures the student must make external phenomena to be those creations which art employs for conveying some spiritual idea to the mind and heart. The great mistake of the older churches was that they invaded the Bible, having on their flag the advice of Aristophanes, 'Call pigs pigs and spades spades,' a law valuable in science and bookkeeping, but of little value in literature. . . . It is wonderful how many of the realisms of the Bible stand now as great spiritual and moral truths. The turning back of Lot's wife and her turning to a pillar of salt are in our age the turning away of any good woman from her duty and task, and then the petrification of her heart. The flood symbols the awful destruction which has followed the vices and crimes of nations. History gives the names of many over which some deluge of injustice has rolled, and only a few have escaped, to rebuild, perhaps, elsewhere, a second empire or republic. The Jacob who slept on a pillow of stones and dreamed of God's good angels has been taken away from the plains of Paddan-aram and placed in one of the great hymns of the race. . . . There is a softness and beauty about the spiritual which the intellect does not reveal. No one would affirm any spirituality in Cæsar, but we can see traces of it in Marcus Aurelius. When we read the annals of Tacitus, or even Homer, and then pass to the Psalms and the words of Jesus, we seem to have passed over an immensity of space, like an angel flying from an abyss towards a star of happy life. The time will come when men will not look for inspiration in the geology or astronomy of the Bible, nor in the machine-like exactness of part to part, but will seek for it in that vast religion of time and eternity that lies on the sacred page like a continent upon the bosom of an ocean."

But greater than all books, greater than mountains or seas, was the Soul of Man—its doors thrown wide open by Shakespeare, its depths explored by Dante, its heights illumined by Jesus. To Professor Swing all literature, all art, all music, all science, all religion was a revelation of the greatness of man, and bespoke a divine origin, a heredity from God, and a destiny too great to foretell. This delicate thing we call mind, or soul, caught and held in a silken web of soft flesh, thinking, longing, hoping, loving beauty, aglow with aspirations for God and Eternity, flinging out filmy thoughts and spinning philosophies, facing death yet prophesying life—the vision of it filled Swing with awe. An incarnate God was only a little more wonderful than an incarnate man, death no deeper mystery than life. Hence his fine scorn of the old theology which made man a worm of the dust, and its dogma of total depravity, which he said was, at least, total in its absurdity and failure. Hence, too, his satire on the new libel upon man, which saw the soul as only a silvery vapor rising from the ferment of gastric juices or the gyrations of cells in the brain. And yet, he said, with a soul created by a restaurant men complain of a want of evidence of a God! His own view was that of the poet who said:

"For from the soul the body form doth take,
For soul is form and doth the body make."

Without going into the details of dogma, it is enough to say that in his later years Professor Swing repudiated the older Calvinism in toto, as "the most perfect misunderstanding of God and man published to the world in times not barbaric." Its dark fatalism became in his faith the sure providence of God, working by law, "The Inevitable Good,"—a sermon which in scope and clarity of insight belongs with the great sermons of the modern pulpit. Similarly, the ideas of atonement, salvation, repentance, faith, and the new birth, found in his thought new meanings and new relations, making them more real, more reasonable and more practical. "The New Birth," he said in a sermon of that title, is only the beginning of salvation, its infancy and prophecy, not its fulfilment. They err who try to localize and closely time the birth of the soul into a new life, by attempting to know too much about the winds of heaven, their source, their path and their velocity. Those winds may indeed roar in revivals like those of Wesley and Whitfield and Finney, but they also whisper in a room where a sceptic is reading, with a new emotion, the story of Jesus, or is for the first time offering a simple and silent prayer. Vice is common, but virtue is natural, he asserted in a sermon on "Repentance." Nothing is natural but the true, the beautiful and the good; sin being an arrest of nature's inherent benevolence. It never puts out the light of God, it only darkens the windows of the soul. Repentance opens the windows and the healing light streams in. Discussing "What Man Must Do to be Saved," he pointed out that the debate between those who say that we are saved by character and those who hold that we are saved into character, is a play upon words, since both agree that it is character at last that saves. The faith that saves, in his view, is less an act of the mind grasping truth than a fellowship of the soul with Christ, in whose radiance buds of virtue open, seemingly of themselves, and unripe purposes grow golden.

One notes a deep silence in Professor Swing's pages as touching prayer. He did not discuss prayer or argue about it—he simply prayed. But for a letter we should have to infer his faith from his prayers, which for many were the great feature of the service, exquisite in their breadth, their simplicity, their tenderness—a cry of bereavement blended with a shout of victory. To a friend he wrote: "Prayer is the soul of religion, the delicate perfume of reason. The

Greek word for prayer in the New Testament, *proseuche,* means literally a wish directed Godwards. In the life of St. Francis of Assisi we are told how he would often spend hours upon his knees, simply saying at intervals the word God, God; asking nothing. In our age the hours of prayer are fewer and must be all tangled with the hours of toil, but we must have hours of prayer. Each soul lives and dies alone, and we must learn to walk with God, as Enoch did, or life will be lonely. By prayer we pass from the material to the spiritual and enter the chariot which carries us to our Father's house." After this one wishes all the more that he had left us a sermon on prayer, like the one on "Piety"—a quiet walk up the mountain path.

As to the life to come, Professor Swing was confident, but neither dogmatic nor curious. Old views of Heaven and Hell he cast aside as being unworthy of God, so that in the parable of the rich man and Lazarus he found only the mild theme, "The Alarming in Christianity." In his earlier days he was wont to brood wistfully, almost anxiously, over the fate of the soul, but in later life he was strangely calm, as if he had seen the end and was happy. Peace, and what Carlyle says of Chalmers, a kind of "serene sadness," as of the "oncoming evening and of star-crowned night," became the central charm of his spirit. In a sermon on "The Eternal Hope," his attitude was clearly stated:

"Canon Farrar follows every soul into another life and beautifully waves for it a flag of eternal hope. But it is better to let that unknown future lie unmeasured, better to shorten the time and double the effort. But this we do know, that the right of the soul is one and the same here and yonder and forever. If there is one God there is one ethics, and death, instead of shutting up the pagans in the pit or despair, flings wide open the pearly gates, which open into the kingdom of equity. The deep principles of right do not end at the grave; they begin there. . . 'Conditional Immortality' comes not crowned with light and progress, but draped with the solemnity of death. Given such a picture of destiny as that drawn for the wicked by all the old pencils, and endless sleep becomes a mercy. Oblivion is a dark fate, but not one full of malice and revenge. . . . Universalism, Conditional Immortality and the Eternal Hope lie before us. Which one the Christian world will at last accept is unknown; only this is certain, it will reject the old picture of a burning pit. Of the three theories I should prefer to espouse the one set forth by Canon Farrar and Lord Tennyson, if it were necessary for me to adopt any one of the group. But it is not in any way necessary for me to seek, or reach, or profess faith in any definite dogma about the future life, either respecting the good or the wicked. I know only this, that the being we call by the name of the Heavenly Father does not hold in reserve for mankind any such realm of torments as that described to you and me when we were young; but what form the happiness of the righteous and the punishment of the wicked will assume are unknown and unknowable. Not having known the earth before I came into it, I presume not to know what will be the nature of the second life. The only facts well attested by reason and experience are that those who follow the law of right and love in this world will reach a far better destiny than will be reached by those who break those laws of right and love. . . . Amid theories so complex, amid evidence so vague and so akin to conjecture, separated from eternity by a heavy veil through which no sight can penetrate however much we may gaze and ponder, I can affirm or deny any of these three theories, but must say that above the term *Universalism,* or *Conditional Immortality,* or *Eternal Hope,* I prefer the term *Goodness and Wisdom of God,* and in these words I take refuge.

Let it be kept in mind that this meager outline of the theology of Professor Swing is taken from the flying leaves of his sermons, and not from any treatise carefully planned. Many great issues do not come naturally into the pulpit, and upon such issues his views are not known. But enough has been given to show at least the trend of his thinking, his attitude toward vexed problems, and his keen interest in the noble and fruitful agitations of his age. His visions of truth were not larger or profounder than those of other great men of the pulpit, but the union in him of lucid sagacity and delicate poetry was unique. He lacked the fervor of Beecher and the abounding rapture of Brooks, but his intellectual world was more thoroughly ordered than theirs, and as a master of style he has had no peer among us. I venture to say that every problem which confronted the men of his day was faced and answered in one or other of his buried sermons. Nor do I know better and truer answers.

A Voice From the Pews

IV.

In the baccalaureate sermon to the graduating class of the Chicago Law School, preached in All Souls pulpit last Sunday by the Rev. Ernest Dewitt Burton, head of the department of New Testament literature and interpretation at the University of Chicago, the speaker chose his text from the letters of Paul to the Romans, and made it seem as though that scholarly old Jewish lawyer of Tarsus was speaking in person, as his words were just as timely as when uttered way back in the first century. Dr. Burton drew a distinct line between liberty and lawlessness and traced the lessons in each back through the statutes and customs of country, state, county, and city to the true source of each, good and bad,—the home.

We prate a good deal about our liberties and our freedoms, and boast that "we are an independent people," forgetting that in the last analysis there is no such thing as freedom, liberty or independence except of the spirit. We may free ourselves of certain conventions of society, we may enjoy independence of thought and liberty of action *within certain* limits; but we may not speak all we think, nor act up to our thoughts, if they infringe on the rights and happiness of our fellows; we must think of those whose lives we touch, and govern our lives accordingly.

But the thought that came to the voice most forcibly was that of the home teaching which makes for liberty or lawlessness in the larger home—the city and the state.

In many homes the respect for law and authority as represented for the child in the parents, is properly taught: not by unreasoning arbitrariness on the part of the latter, but with firm and wise reasoning and reasonableness, which together with love and companionship will bring about the desired end—obedience; and when that first of all lessons is learned by the child, obedience to the wishes of parents—I am speaking, of course, of loving, wise parents—the second easily follows nine times out of ten, obedience to teachers.

But where you will see one home where this lesson is so taught, you will see alas! many more where the child from its first days is given its own "sweet will" in everything, to the end that we are rapidly becoming a nation with no regard for any authority under the sun, and are each decade adding to our "homes" and "schools" for refractory children, and must appeal to the Juvenile Court to effect what should have been done in the home. In a recent visit to Judge Tuthill's court, of about forty boys arraigned before him for truancy and other minor offenses, the majorty of them were American boys, presumably from comfortable homes, judging from their clothes.

In a visit to a vaudeville theatre of the cheapest sort one Sunday afternoon last winter the writer was

amazed at the audience: there were about two hundred souls there and of this number not one dozen were adults, but children ranging from FIVE years to sixteen, most of them Americans and comfortably, and even *well,* dressed. When going to their homes they for the most part turned from the cross street to the avenues. I must do this particular "theatre" the justice to say that all through the "bill" the performance was "moral" with the exception of one "act" which was decidedly "suggestive"—and some of the boys and girls there as young as ten and twelve were quickly aware of the "suggestion," to judge from their glances and smirks.

"What have these two instances to do with the lessons found in Dr. Burton's sermon?"

Merely this: The voice sees in them the spirit of the age which demands constant amusement and entertainment: which sees no necessity for the cultivation of self-resourcefulness: which teaches no reverence for time, place, nor higher things; which, in many parents' cases, turns the children loose to their own devices for amusement, while they themselves find their own pleasure and entertainment over games, the cheap literature of the day, or the equally cheap and debilitating theatre; the self-indulgence on the parents' part, which, with their indifference to the children, is responsible for the lawlessness so deplored by thoughtful citizens, and so argued against by both Dr. Burton and Chancellor Tobias in his "charge" to this class, and exhortations to do their part toward the government of this great land of "freedom and liberty." Again let the poet teach us truth:

> "Government,
> If veritable and lawful, is not given
> By imposition of the foreign hand,
> Nor chosen from a pretty pattern-book
> Of some domestic idealogue who sits
> And coldly chooses empire, where as well
> He might republic. Genuine government
> Is but the expression of a nation, good
> Or less good—even as all society,
> Howe'er unequal, monstrous, crazed and cursed,
> Is but the expression of men's single lives,
> The loud sum of the silent units."

VIVA VOCE.

THE STUDY TABLE

*Anarchism.

This book deals with a subject which has been attracting much attention recently, especially in the columns of the newspapers. It is an analysis and classification of the anarchistic teachings of seven representative writers, Godwin, Proudhon, Stirner, Bakunin, Kropotkin, Tucker, and Tolstoi. It has not been the author's purpose to argue for or against the theories of these writers, but to present them and let the reader judge of their worth. He has accomplished his task in a thorough, impartial and comprehensive manner. The translator estimates it as "without doubt the most complete and accurate presentation of Anarchism that has ever been given in so short a space." The style of the writing is often somewhat involved. It is probable that the book will not be very widely read, but it ought to be read. There is much ill-advised talk and action concerning this subject.

The word Anarchism covers a multitude of theories, and may be made to stand for ideals that spring from opposite motives. It is a long step from such writers as Proudhon or Tolstoi to Max Stirner. After reading this presentation one is impressed with the fact that Anarchism is a harmless, rather self-contradictory, attempt of the human fancy to construct a perfect society for freemen, that it is a negation of the State, but not of human society or morals, that on the whole Anarchists do not counsel violence but passive resistance to the State, and that much of the panickyness of people concerning Anarchy springs from ignorance or hypocrisy. Even Anarchists have the right to free speech. Only through reason can the right ever triumph and it is improbable that the State can effectively silence the negations of the Anarchists with the policeman's club.

* *Anarchism,* by Paul Eltzbacher, translated by Steven Byington. Ben. R. Tucker, publisher.

Notes

Half a dozen novels are in the pile, and all of them good. The best by quite a distance is William De Morgan's "Somehow Good," published by Henry Holt & Co., New York. This novel is surely worthy of being placed with "Joseph Vance." It is not so much the plot as it is the finely worked out characters and movements. Many of the best critics pronounce this the best work of the author. My own opinion of it is so high that I place it on the special shelf and expect to place it ultimately in a little nook with "John Uhl," "Lorna Doone," and half a dozen more works of art and genius in the fiction line. Pretty close after this story I place Miss Comstock's "Janet of the Dunnes," published by Little, Brown & Co. The author says that she has not undertaken any character drawing; but I would like to know where there is a recent novel with more clean-cut and strong characters than in this book. It is not Janet herself that most interests me, but Cap'n Daddy, Mark Tapkins, Thornly—in fact, the whole company. Yet Janet is herself as remarkable as she is natural and beautiful. It is a novel that will do good, and can be placed in girls' hands, although it turns on some questionable issues. The drawing is fine, both of scenes and characters. Perhaps the third place ought to be given to "Princess Nadine," by Christian Reid, and published by G. P. Putnam's Sons. It is a novel of activity and carries you about the world without apology. A fairly good mate for this volume is "The Lady of the Mount," by Frederick Isham, and published by Bobbs-Merrill Company. This novel has given me a pleasant afternoon and pleased me much better than I thought it would. Its action is fine and it is able to bring off some very unnatural performances in a very natural manner. It is, on the whole, a capital story. The only novel in the pile that I cannot get interested in is "Arkinsaw Cousins." There is in this book such a gallopade of a regiment of characters, that crosstrack each other, and a dozen of them bearing the same names—all Thornberrys—that one gets confused and quite out of patience. I do not see anything in the book worth the while. E. P. POWELL.

Happiness

> My eyes are level with the grass,
> And up and down each slender steep
> I watch its tiny people pass.
> The sun has lulled me half asleep,
>
> And all beneath my breath I sing.
> This joy of mine is sweet to hold.
> Such treasure had the miser king
> Whose touch could turn the earth to gold.
>
> Deep in the sunny grass I lie,
> And breathe the garden-scents, wind-driven—
> So happy, that if I shou.d die
> They could not comfort me with Heaven.
>
> —*Nora May French, in the American Magazine.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

TRIBUTE TO JEAN RÉVILLE.—Widespread and deep is the sorrow over the premature death of Prof. Jean Réville. At a recent synodal meeting, over which Professor Bonet-Maury was called to preside, he alluded feelingly to the "irreparable loss to French protestantism and to liberal protestantism in the person of Jean Réville." He spoke of the popular professor, brilliant and adored by young men, of the faithful, trusty friend, of the man of faith always believing in the ultimate triumph of truth, bidding his comrades not lose heart, but close up their ranks around the banner: the gospel and liberty.

Telegrams of sympathy were sent to his widow and his mother, Mme. Albert Réville. Mme. Jean Réville and her family express, through a card in *Le Protestant,* their sincere gratitude for the many expressions of sympathy they have received.

The *Journal de Genève* of May 10 published an extended tribute to the memory of "the believer and scholar, struck down in the prime of life, who added luster to his church and to the University of Paris, and who was one of the most brilliant students under the theological faculty of Geneva in the already distant days of Hughes Oltramare, Chastel, Auguste Bouvier, Segond and Cougnard." This article, from the pen of his friend J. E. Roberty, serves as basis for these notes.

As already intimated, Jean Réville, like his father before him, pursued his theological studies at the University of Geneva, having, through his mother, Louise Dimier, old Geneva blood in his veins. He was born at Rotterdam, where his father was pastor, in 1854. On his father's side he was of old Norman Protestant stock, which had given to the Reformed church many generations of pastors. Brought up under the influence of such a tradition, it was natural that an inclination toward the pastoral vocation should be early awakened in his heart. From the very beginning of his student career at Geneva he was noted for his scrupulous and passionate love of truth. He had early learned from his father to search as religiously for truth in matters of a religious and ethical nature as in the scientific domain, and if he continued and developed the liberal tradition of his family, it is quite safe to affirm that he did it conscientiously, in the firm conviction that he was serving the cause of historic truth, and he was not lead astray by love of a sham independence or by spiritual pride.

His baccalaureate thesis in theology: "The Logos, According to Philo of Alexandria," opened that series of historical and critical works on the relation between evangelical thought and the various philosophies prevalent at the end of the first, and up to the fourth, century of our era, which was to lead him, twenty-five years later, to a professorship in the theological faculty of Paris, to the *École des Hautes Études* in the Sorbonne and, finally, crowning recognition of his merit, to the *Collège de France,* where he succeeded his father in March 1, 1907. The vote of the professors of the *Collège,* submitting his name to the minister of public instruction as their first choice to fill the chair of history of religions, was a significant indication of the esteem in which he was held in the world of scholars.

Less universally admired in religious circles, he suffered as the inheriter of a great heretical name, but the attacks made on him—much less violent than those upon his father—never affected his fundamental goodness of heart nor disturbed the serenity of his Protestant faith. He died in the love and in the worship of the church of his fathers, Hugenot in every fiber of his being, full of confidence in the mercy of God.

Freed from the old dogmatic methods, he nevertheless experienced, in his personal piety, some tendencies of the old Calvinism, and had he been obliged to choose between the rights of God and those of man, would have had no hesitation in sacrificing the latter. The old metaphysics, still subsisting in his mind, inspired his life of love, of indefatigable labor, of devotion to science and to the church.

He was, as all know, one of the most influential leaders of liberal French protestantism. Pursuing the true liberal ideal, he always dreamed of a Protestant church one in belief in the gospel but diverse in methods and in the expression of its beliefs. He thought that in France the quality of Protestant should be sacred to any other Protestant and that the unity formerly realized among French Protestants by the light of martyr fires ought to manifest itself more fully than ever in the hour of their full liberty, brought about by the separation of church and state.

To this end he brought about the adoption of the name *Églises réformées unies* by the reformed liberal Protestants. Never did an appeal for Protestant union issue from a more loyal heart or a more sensitive conscience than that sent forth by Jean Réville in 1905, and it will be remembered that he was not at the bedside of his dying father because both felt it his duty to be elsewhere in the furtherance of the cause of Protestant unity. But if he suffered cruelly at his want of success, he indulged in no recriminations, submitting to the mysterious will of God and believing that the liberal dream of unity would yet be realized in God's good time.

Some record of what he was to the International Council and its series of congresses of religious liberals must be looked for in the utterances of its secretary, Rev. C. W. Wendte. M. E. H.

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